

6
LOYALTY *the* DUTY and INTEREST *of every Private Subject.*

A
S E R M O N

Preach'd at the
ASSIZES in WISBEECH
IN THE
ISLE of E L Y,
MAY 18. 1725.

By VYNER SNELL, B.D. Rector of *Doddington,*
March, Wimblington, and Benwick, in the Isle.

Ἐν παντί συνιζώντες ἑαυτοὺς ὡς Θεοὶ Διακονοί.

L O N D O N :

Printed for S. AUSTIN, over against the North-Door of
St. Paul's Church. M.DCC.XXVII.
[Price Six Pence.]

ACTS xxiv. 2, 3.

*Seeing that by Thee we enjoy great Quietness, and that very
worthy Deeds are done unto this Nation by thy Providence,
we accept it always, and in all Places, most Noble Felix,
with all Thankfulness.*

P R E F A C E to the Reader.

I WILL not offer any Apology for publishing the following Discourse, because, as I apprehend it, I am not obliged to make any.

The Liberty of the Press, (God be thanked for it,) is yet the indisputable Birthright of every free Briton; and every one may chuse whether he will read, or no: So that whatever may be the Complaint of Readers, no one is in Reality pestered with this or any other Trifle, more than he is willing to give himself the Trouble.

It is not, I will assure you, that the Author has any great Opinion of the Performance, it being indeed, when delivered upon the Occasion mentioned in the Title Page, no more than what some Men call Extempore, i. e. the Substance of it, both Matter and Form, as it now stands, was before upon other Opportunities delivered from my own Pulpits; and the Labour therefore, upon that special Occasion, no more than repeating my old Notes. This I am not ashamed to own, because if the Doctrine be sound, wholesome, and loyal, I am certain it is never the worse for being repeated, nor ever out of Date.

But the true Reason I have to my self for appearing in Print, (and I know your Curiosity will enquire into that,) is indeed, to appeal to the World, and vindicate my own Principles, which, by sad Experience, I have found more than once called in Question, and by some Men maliciously traduced under an invidious Name.

Principles is a Word much in vogue in this Age, and I am perswaded made Use of by a great many without understanding so much as what it means; And as many more there are, who vaunt themselves highly upon what they call their own Principles, who never had Seriousness or Application enough to form any to themselves, nor Integrity enough to keep themselves fixed to any. As if the more intelligent Part of Mankind were so easily to be imposed upon; as if a Man's Principles were to be taken only from his own wide Mouth, and Outcry about 'em, and not more easily

easily to be seen and delineated from his whole Behaviour. I appeal to mine, and to let you see I am all of one Peice, I exhibit this Specimen of my Doctrine, as a Counterpart or Tally to my Loyalty and Affection to my King and Country.

I understand very well all that these Men would be understood to mean by Principles; and therefore for once I will condescend to vaunt my self, and am bold to say, what the whole County knows to be true; I my self have done more real Service, and spent more of my own Money, to promote the Interest of the ILLUSTRIOUS HOUSE OF HANOVER, than Thousands of such Men put together, who have nothing to make themselves conspicuous by but their pertual bellowing about it.

I have nothing further to acquaint you with, but only that this Discourse, when delivered upon the Occasion mentioned, was very coldly received, and the Author slighted by a Set of Men, who by their Office ought to have been more favourable to the good Intention of it, since it breathed nothing but the Spirit of true Loyalty and Liberty, and instilled nothing but the Duty and Interest of every private Subject, to preserve the publick Peace.

Now whether it was so long ago resolved upon and concluded by a certain Party, not to allow any Thing that looks or sounds like Loyalty or Love to our common Mother, our native Country, to any but themselves; Whether the Author was to be so disgraced for his Performance, or the Performance for the Name's Sake of the Author, I will not pretend to determine. Let the Times speak for themselves.

This certainly seems to be the Master-piece of our modern Politicians, whose Interest it is to keep up Division and Parties among us. ---- But every good Subject will be willing to hope, there is better Judgment at the Helm, than to imagine that the Peace and good Government of so great a Nation, can be carried on by only hanging out false Colours, or sufficiently secured by the false Musters of the only pretended Friends of the Government. Great Britain will never stand in Need of either the Hands or the Heads of such Tools of any Party.

V. S.

Hampstead, Oct. 6.
1727.

LOYALTY



LOYALTY

THE

DUTY and INTEREST

OF EVERY

Private SUBJECT.

ACTS xxiv. 2, 3.

Seeing that by Thee we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by thy Providence, we accept it always, and in all Places, most Noble Felix, with all Thankfulness.



THESE Words, my Brethren, ye will readily recollect, are the Beginning of the Speech of *Tertullus*, the Orator, who was retain'd by the High-Priest and Elders of the *Jews*, to accuse the Apostle *St. Paul* before *Felix*, the Procurator of *Judea*. They may found perhaps, at first Hearing, as nothing more than an empty Flourish of the Orator; a Compliment in the Exordium of the Speech, drawn according to the Rules of Art, in order

B

to

LOYALTY *the Duty and Interest*

to bespeak the Attention and Favour of the Judge: But if we weigh and consider them more thoroughly, it will appear they have, as indeed every Period of good Eloquence must have, a real Foundation in the Truth of Things, to support the Justness of the Thought and Expression.

THEY will, I think, afford us a Proposition well worthy our serious and religious Consideration at all Times, and more especially proper upon this, and such like publick Occasions.

THE Proposition I mean, and which I intend for the Subject of the ensuing Discourse, is this, *viz.* That it is the Duty and Interest of every good Subject, under whatever Government he lives, thankfully to accept and embrace the good Offices of his Governors; and, as far as is within the Compass of his Station and Calling, to maintain and promote the publick Peace, which he enjoys under that Government.

I SHALL not think my self much concerned to enquire into, much less shall I take upon me to vindicate the Character of *Felix* the *Roman* Governour of *Judea*; I will not attempt to shew how well or ill he deserved the Compliment here made him.

THAT he was a corrupt Judge in this Tryal at least; That he was not of so clear and unspotted a Reputation as to be above the Suspicion of Corruption, is evident from what we read at the Close of this Chapter, ver. 26. *He hoped that Money should have been given of Paul, that he might loose him: Wherefore he sent for him the oftner, and communed with him.* And in the next following Verse, another Particular is recorded of his Behaviour, which may seem as nearly to affect and blast his Character: For the Reason there assigned for his leaving *St. Paul* bound in Prison, when he might, and ought indeed to have released him, since he was now to be recalled, and deliver up his Province to his Successor *Porcius Festus*, is a very extraordinary one. It was, as we read ver. 27. *because he was willing*

to shew the Jews a Pleasure; much like that other special Reason, which another Roman Governor, one of this Man's Predecessors, *Pontius Pilate*, gave, when he released *Barabbas*, a notorious Robber, and delivered up the Lord of Life to be crucified: For he also, as *St. Mark* has attested, Chap. xv. 15. was willing to content the People of the Jews.

ON the other Side: To induce us to believe and entertain a more favourable Opinion of *Felix*; We may observe, he was a Man who seems to have retained some just Sense of Things; To have had some awful Regard upon his Mind with Respect to Matters of Religion; And to have discovered some Glimmerings and Symptoms of Conscience: For as we read, ver. 24, 25, of this Chapter; He was induced, together with his Wife *Drusilla*, which was a Jewess, to send for the Apostle *St. Paul*, and heard him concerning the Faith in Christ. And as he reasoned of Righteousness, Temperance, and Judgment to come, *Felix* trembled.

THAT he was no ill Governor, as the Times went then; At least, that he had Merit enough to recommend his Services to the Emperor his Master, appears from what is recorded Verse 10. For he had been of many Years a Judge (i. e. Procurator) unto this Nation; for which Reason the Apostle saith, he did the more cheerfully answer for himself before him.

THE Roman Historian * *Tacitus* has, indeed, drawn this Governor in very black and odious Colours, and represented him as one who was guilty of all Manner of Cruelty and Lust, and as one who exercised the imperial Power delegated to him, with a Temper of Mind suitable to the Baseness of his Extraction. And in another † Place, as one who did not stick at committing the greatest

* *Antonius Felix* per omnem sevitiam ac libidinem jus Regium servili ingenio exercuit. *Tacit. Hist. Lib. IV. §. 9.*

† Cuncta malefacta sibi impune ratus tanta Potentia subnixo, &c. *Id. Annal. XII. §. 54.*

est Crimes, as trusting to the Extent and Largeness of his Commission from the Emperor, and looking upon himself as placed in a Station so exalted, as to be out of the Reach of Justice. But yet however corrupt and wicked a Governor *Felix* might be in other Respects; the Province of *Judea* might still enjoy great and valuable Benefits by his Administration: They might enjoy that on which all other Comforts in any Nation must necessarily depend, *viz.* the Security of the publick Peace, even under his Government. And that this Province did so in his Time, we have the unexceptionable Testimonies of * *Josephus* the Jewish Historian, and from him of † *Eusebius* the Christian, who assure us, that it was this *Felix*, who among other Tumults and Insurrections, suppress'd in this Province, more particularly defeated and quelled that *Egyptian* whom we read of, *Acts* xxi. 38. *Who made an Uproar, and led out into the Wilderness, four Thousand Men that were Murderers.*

But to return: As I have before observed; Whatever was the Behaviour of *Felix* the Roman Procurator of *Judea*; How happy, or how unhappy soever that People might be under his Government, under the Reign of those two merciless Tyrants *Claudius* and *Nero*, by whom he was intrusted with the Administration of that Province; This we are not concerned in: Sufficient it is to my present Purpose and Undertaking, that I endeavour to establish the Truth of the Proposition above mentioned, as drawn from the Words of the Text, *viz.* That it is the Duty and Interest of every good Subject, under whatever Government he lives, thankfully to accept and embrace the good Offices of his Governors; and as far as is within the Compass of his Station and Calling, to promote and maintain the Publick Peace which he enjoys under that Government.

If we reflect, and know how to estimate the many valuable Blessings we of these Nations and Kingdoms enjoy under our Go-

* Vid. *Joseph De Bell. Ind. Lib. II. §. 5.* Item *Antiq. Lib. XX. §. 6.*

† *Euseb. Hist. Lib. II. 21.*

vernors, under the most serene and auspicious Reign of our present most gracious Sovereign King *George* ; (and may God in his Mercy and Goodness long preserve and continue those Blessings under him and his Posterity to us and ours;) If we consider, I say, the present happy Situation of Affairs, and more especially that most remarkable Blessing of Peace, the distinguishing Blessing of this Reign, Peace both abroad and at home, in Church and in State; We may, nay, we ought in Truth and Justice, without any the least Suspicion of Flattery, to apply the Words and Expression to our selves, and say.

Seeing that by Thee we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by thy Providence, we accept it always, and in all Places, most noble Felix, with all Thankfulness.

ALL the Comforts and Enjoyments of this Life, all the Security and Happiness which any private Subject is capable of, under any established Government, must necessarily depend on the Preservation of the Publick Peace. For when this is once disturbed by Licentiousness, Sedition, Faction, and Tumults, and that which if in Time they are not suppressed, they always end in Civil War; the Experience of all Ages and Nations, as well as our own recorded in History, will sadly convince us; There is nothing then which any Man, however just and clear a Title he may have to it, can call his own; no Rights nor Properties belonging to him, nor any Liberty, nor even Life it self, but what lies at the Mercy of Rapine and Violence. To secure this therefore, *viz.* the Publick Peace, is the one great End proposed, the principal View and Design of the Institution of Civil Government. Now to promote and maintain this in his proper Station, is, I say, the Interest, as well as the Duty of every private Subject.

If then we reflect and enquire by what Means most effectually any private Subject, without deserting his own Station, may and ought to promote the Publick Peace under that particular Govern-
ment

ment Providence has cast his Lot; It will, I believe, readily appear, it must be by observing the following Rules, *viz.*

I. By a conscientious Submission, and Acknowledgment of the Authority of that particular Government he lives under.

II. By a candid and good natured Interpretation of the Acts and Proceedings of all such as are intrusted with any Part of the Legislative or Executive Power.

III. By a ready and willing Assistance given to the Magistrate in the Execution of Justice, and the Support of Truth, common Honesty, and a due Sense of Religion. And,

I. THEN I assert, that it is the Duty and Interest of every private Subject to promote and maintain the Publick Peace, by a conscientious Submission and Acknowledgment of the Authority of that particular Government he lives under.

OUR holy Profession, my Brethren, enjoins us the strictest Submission and Obedience to all that are placed in Authority over us: We are taught and commanded by St. Peter, *1 Eph. ii. 13, 14. To submit our selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well.* And St. Paul, *Rom. xiii. 5.* asserts, that *we must needs be subject, not only for Wrath, but also for Conscience sake, i. e. we are obliged to behave our selves as good and peaceable Subjects, not as Slaves, out of meer Fear of the Power of the Sword which is put into the Civil Magistrates Hands, but out of good Conscience, as acknowledging the divine Authority he is invested with.* For, as he had before asserted, Verse the 4th. As he (the Civil Magistrate) *is the Minister of God, in as much as he is appointed, a Revenger, to execute Wrath upon him that doth Evil;* so he is also, as the Apostle in the same Place represents him, *the Minister of God also for Good;* in as much as he is appointed to re-ward

ward all that do well. And again the same Apostle to *Titus*, Chapter iii. Verse 1. *Put them in Mind* (saith he) *to be subject to Principalities and Powers, to obey Magistrates.*

TRUE it is, and sadly to be lamented, these and other parallel Passages of Scripture have been miserably tortured, wrested and perverted by two different Parties, with different Views, to make them serve their respective Purposes; both I think equally dangerous and destructive, when applied to any particular Constitution: And if the Design of the sacred Authors be considered, both, in my Opinion, equally removed from the Truth.

such By some, we may observe, they are made use of for the establishing a Submission and Obedience only to be the Duty of the Subject, as may be thrown off upon every Pretence of Grievance. And on the other Side, by others they are urged as the Foundation of an absolute, blind, and what is called (in Terms next to a Contradiction) Passive Obedience, such as is inconsistent with the very End of all Civil Government, which is, and must be in the dernier Resort, the Protection and Security of the Subject.

By some we are taught to look upon the Civil Magistrate as merely the Creature of the People; for so they interpret his being styled *the Ordinance of Man*, 1 *Peter* ii. 13. which certainly in their Sense taken, cannot be consistent with the general Assertion of the other Apostle. *Rom.* xiii. 1. where we are taught, that *there is no Power but of God: And the Powers that be*, i. e. (whatever Powers, and however limited by the Laws and Customs of particular Nations are established,) these all *are ordained of God*. In the Opinion of these Authors, the supreme Power is, indeed, in the last Resort lodged in the Subjects, who have an unalienable Right to set up and pull down what Governors and Government they please, as they find it most for their Interest and Security. On the other hand, we are told by others, that from the very Beginning of the World Monarchy in general; and by some, that absolute unlimited Monarchy, i. e. Tyranny; and by others, that unlimited indefeasible hereditary Monarchy, i. e.

in its proper Terms, indefeasible hereditary Tyranny, is the only Form of Government of divine Right: And according to these Men, the particular Laws of all Kingdoms and Nations lie at the Mercy of the Wills of their respective Princes and Governors.

ALL these opposite and contradictory Doctrines we may find by different Authors, with different Views advanced, and supported as well as their Advocates are able, by the pretended Authority of the holy Scriptures: But the Truth is, the Scriptures are altogether silent as to these Particulars. We do not find in any Passage of the holy Scripture, either our blessed Lord, or his Apostles, asserting or determining any one certain Form of Government, as of divine Right, exclusively of all others; much less assigning the Extent, or the fixed and determinate Bounds or Limits of the Magistrates Power, or the Measures of Submission due from the Subjects in any particular Nation or People: No; But only teaching and inculcating Obedience in general, as a necessary Duty incumbent on all Christians, in all Kingdoms and Nations, and under every sort of Government, towards all that are placed in any lawful Authority over them. It cannot be pretended, that even in those Days, when the Apostles wrote, (all the Parts of the then known World, were under one and the same Form of Government;) and yet the Christians were very early dispersed to the most distant Parts; And even in that Part of it, which sometimes by the Pride and Vanity of the *Romans* was called the whole World, even in that, I say, it is well known, there were Rights and Privileges belonging to some Cities, and to some Citizens, which others could not claim; and some Sorts and Degrees of Magistrates invested with Powers, which others had not. The Apostle *St. Paul*, who was a Freeman of the City of *Rome* by Birthright, as he himself asserts, *Acts* xxii. 28. understood very well the Rights and Privileges he was entitled to; And had Courage enough, in the Face of his Enemies to insist upon them, as will appear by these few Instances of his Behaviour upon sacred Record, not inconsistent certainly with his Doctrine of Submission and Obedience to Magistrates: *For 1. when the chief Captain at Jerusalem commanded him to be brought into the Castle, and to be examined*
by

by Scourging; as they bound him with Thongs, Paul said unto the Centurion that stood by, *Is it lawful for you to scourge a Man that is a Roman, and uncondemned?* This he knew was an Indignity fit only for Slaves, and not to be offered to a Freeman of Rome. Upon which the chief Captain himself was afraid, *Acts* xxii. 24, 25. Again, 2. When *Porcius Festus* the Successor of *Felix*, in the Province *Judea*, willing to do the *Jews* a Pleasure, would have had him to go down from *Cesarea* to *Jerusalem*, to be there judged before him, the Apostle knew how to withstand even the Judge himself, and insisted upon the Privilege of an Appeal to *Cesar*. *I stand* (said he) *at Cesar's Judgment-Seat; No Man may deliver me unto* (my Accusers;) *I appeal unto Cesar, Acts* xxv. 9, 10, 11. This was his Behaviour towards the Civil Magistrate. And, Thirdly, with Respect to the Ecclesiastical, we have a Specimen of that also recorded in the same Book, *Acts* xxiii. 3. when to the Face of his Judge, who unjustly commanded him to be smitten on the Mouth, he had Courage enough to reply, *God shall smite thee, thou whited Wall; for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?* This, indeed, immediately after, Verse 4, 5. he excuseth, when he was reproved for reviling God's High-Priest, saying, *I wist not that he was the High-Priest*: But the Excuse plainly shews the Apostle thought he might have used the same Freedom of Speech towards any other inferior Person of the Sanhedrim. ----- And so much for St. Paul's Behaviour, the best Interpreter certainly of his Doctrine of Submission and Obedience. This then being the Truth of the Matter, it will, I think, naturally follow, that the particular Form of Government in any particular Country or Nation, the Extent of the supreme Power, and the Measures of Submission due from the Subjects, ought all to be taken from the Laws and Customs of each respective Nation and Country: And if Men would but be content to be governed by them, all the Disputes, Quarrels, and Contentions, about Government, would soon be decided, and come to an End. The Way of Peace certainly to all such as are willing to follow after the Things which make for Peace, is clear, open, and obvious. For whatever Opinions pri-

vate Men may form to themselves concerning State Affairs; Though they may be never so much inwardly dissatisfied with the present established Government, nay, though in their Consciences they may be erroneously perswaded the Government is not rightly settled; Yet sure no peaceable or well disposed Subject, if he knows his own Post, and has Virtue enough to keep within the Bounds of it, can think himself obliged in Conscience to declare and publish such his private Sentiments; much less to appear in Arms and Rebellion, in Defence of them, in Opposition and Defiance of the publick Judgment and Sense of the Nation. No Man certainly can, with a good Conscience, think himself obliged to be so far an Enemy to his own native Country, as to be willing to see it made the Seat of Civil War; Though he may, perhaps, be so far desperate, as to have no great Regard to his own private Safety; Though he may, perhaps, have no Interest of his own of any great Consequence to hazard, yet that of his Fellow-Subjects ought certainly to deter him from such dangerous and wicked Attempt. In a Word, The Security and Protection, the Rights, Privileges, and Properties, which every Subject enjoys under any established Government, are of that Value as to demand the grateful Return of Loyalty and Obedience, at least that of a peaceable Submission and Acquiescence in the Government he lives under. And so much may suffice for the first Particular proposed.

II. Another Rule to be observed by every private Subject, as before laid down, in order to maintain and promote the Publick Peace is, to entertain a candid and good-natured Opinion, and to put the best Construction on all the Acts and Proceedings of them who are entrusted with any Part of the Legislative or Executive Power.

The Seeds of all Discord, Faction and Rebellion, are usually first fomented and raised by unreasonable Fears and Jealousies instilled into the People, concerning the Views and Designs of those who are intrusted with the Administration of Affairs: To manage these to the best Advantage of their own private and wicked Purposes, it is the well known practised Artifice of all Incendiaries, to raise and spread false and malicious Reports, and to give a wrong Turn to all the Publick Transactions.

This then ought to suggest a Caution to every prudent Man how he gives too easy a Credit to every Report that is spread, lest unadvisedly he fall into that very Snare, which, perhaps, was purposely laid to catch him and others in. He ought to consider, that though Princes and Governors, as well as more private Men, may by ill Advice and Council sometimes fall into such Courses and Management of Affairs, as are contrary to the Publick Good, yet in them it may be without any ill Design: He ought to consider, that it cannot be the Interest of those who are in the highest Stations of Honour and Power, to ruin their own Foundation, that the whole Fabrick of the Government may fall with them: That possibly, therefore, such Reports have no real Grounds in Matter of Fact, but are only invented by the Cunning and Malice of the Enemy, whose Interest it is to sow the Tares of Division and Faction: He ought at least to suspend his Judgment, till the Truth speaks it self, as it always will in Time, in a Voice too loud and distinct not to be heard and understood. The Views and Intentions of Men, especially of those who sit at the Helm of any Government, are, and must be for wise and good Reasons, kept secret; such as no private Man can pretend to penetrate into: They are therefore more easily liable to be mistaken and misunderstood. Affairs may sometimes take a different Turn, contrary to what was intended by those who had the Direction of them: Every Miscarriage, therefore, or Mismanagement of the Publick Affairs, ought not to be represented as the Contrivance of an ill Design, but sometimes rather as a Misfortune, which could not be foreseen, and which yet, perhaps, may be retrieved. Nay further, though the immediate Views of our Governors may be too open, not to be seen into, yet we are to consider, that possibly they may have some further View than we imagine, and that the Steps taken which we find Fault with, are designed only to delude the Publick Enemy: And if it be a Stratagem in the Art of War allowed of, even in a fair and generous Commander of an Army, sometimes to make a Feint, and move towards one Place, when his Design is upon another: I believe it may be justified in good Politicks also, sometimes to make a Step out of the Way, if it be honestly to deceive the professed

Enc.

LOYALTY *the Duty and Interest*

Enemies of the Government. We are to consider, and upon that rest our selves secured, that in every free and well constituted State, (such as, blessed be God, we have the Happiness to enjoy,) the Interest of Prince and People are so closely linked and united together, that neither can the Prince have any Designs consistent with his own Security, Glory, and Honour, but for the Protection and Welfare of his People; nor the People any Interest separate from their Loyalty and Steadiness to their Prince. Though our Governors therefore, may be abused and imposed upon by evil Council, yet let us remember that in a free State, Things will more easily rectify themselves, and naturally settle in their own Channel. Thanks be to God, by the Wisdom of this Nation both in Church and State, there are such excellent Laws provided, as will abundantly serve, as on the one hand to curb the Insolence, Stubbornness and Disobedience of those, who are, and ought to be under Subjection; so also on the other, to restrain that imperious and tyrannical Temper which is as natural to Mankind, when intrusted with Power. In a Word, though there may be real Grievances, and such as the most charitable Interpretation cannot dissemble, yet still no private Subject, if he knows his own Post, will think it incumbent upon upon him to redress them, but leave them to the ordinary Course of Law and Justice. Private Men may, indeed, puff themselves up with a fond Opinion of their own neglected Parts and Abilities, and vainly imagine, and endeavour to persuade others, if they were at the Head of Affairs, they should soon be better managed: But if they are at present tolerable, every modest and peaceable Subject will be content to accept of them as they are, and bless God they are no worse. But,

III. It is also, as before laid down, the Duty and Interest of every private Subject to promote the publick Peace, by a ready and willing Assistance given to the Magistrate in the Execution of Justice, the Support of Truth and common Honesty, and a due Sense of Religion.

AND

AND, 1st, In the Execution of Justice; the great Bulwark and Defence of all our Civil Rights, Privileges, and Properties; that which keeps all honest and good Men in the Enjoyment of their Liberty, from becoming a Prey to those who are lost to all Sense of these Blessings, is, indeed, the Terror of the Laws. It is the Duty and Interest therefore of every private Subject, as far as is within the Reach of his Station, to contribute to the due Execution of such Laws, as by the Wisdom of the Nation were provided for our common Security, Peace, and Happiness. But here I shall not, I hope, be so far misunderstood, as if I thought it the Duty, or indeed consistent with the Duty of honest Men, to be litigious, or given to Law, upon every trivial and frivolous Occasion, to hale one another into Court, and prosecute their Right as far as the Law, and their own Malice will carry them: No surely; It is an old and just Observation and Maxim, That the Rigour of the Law is the highest Injustice: And every honest and good-natured Man will sooner pass by, forgive, and forget any slight Injury or Damage, than take the Advantage of the Law. But when milder Means have been used, and proved ineffectual, to secure our selves and Fellow-Subjects in the free Enjoyment of our more valuable Rights and Properties; to let the open Invaders of them go unpunished, is only to harden and encourage them, and at the same Time lay our selves open to their further wicked Attempts. Against such Men, therefore, whom no other Ties of Religion, or common Honesty can keep within the Bounds of Civil Society, the most effectual Remedy must be sought from the publick Justice: This will effectually stop the Mouths of the Slanderer, the false Swearer, and Blasphemer; and tie up the Hands and the Feet too of the most audacious and profligate Villains, so as to keep them for the future from breaking out into such Acts of Violence, Injury, and Oppression, as otherwise they would. Such Men have no Sense of Religion, the Terrors of a future Judgment can make no Impression upon their seared Consciences: But the immediate View of a Court of Justice, the Sight of a Whipping-Post, a Pillory, or a Prison, will affect even them, who have no other Sense than their Feel-

E

ing.

14 *LOYALTY the Duty and Interest*

ing. Now that we may receive and enjoy the Benefit of such good Laws as are made for our common Security and Comfort, it is the Interest as well as the Duty, I say, of all good Men, as far as they have Opportunity, to be mutually aiding and assisting one another; to be intent every one, not only in defending the peculiar Rights, Privileges, and Properties, belonging to himself or Family, but those also of his Neighbours and Fellow-Subjects: Every Breach of common Justice, every Encroachment upon the Liberty of the Subject, every Act of Violence and Oppression, is indeed a common Injury, and ought to be resented by all: The malignant Influence of it, and pernicious Consequence, if not prevented, will certainly in Time reach to all. He who can patiently sit still and see his innocent Neighbour's Reputation blasted by the foul Mouth of a common Slanderer; he who can bear to see his Neighbour's Property unjustly taken from him, either by open Violence, or more heinously by Colour of Law, Forgery, or Perjury; in a Word, he who can suffer the Liberty of any Fellow-Subject to be invaded; and much more he who can be an Accomplice, or Accessary to it; will one Day deservedly feel the sad Effects of it himself, in the Loss of every Thing that is dear and valuable. He is, indeed, in some Degree guilty of the most heinous Crimes, Parricide against his native Country, and Felony committed upon himself and his Posterity. Of this, and much sorer Punishment, may such a one be thought worthy: But what have his innocent Fellow-Subjects done to deserve such Treatment? To help them to Right that suffer Wrong; to defend the Poor, and such as are oppressed, and have nothing else to rely upon but the Assistance of their Neighbours and Fellow-Subjects; these are Offices of Kindness and Benevolence to which we are all obliged towards one another, not only by the common Ties of our Humanity, or those more endearing ones of our native Country, but by that stricter Cement also of our common holy Profession. The Poor, the Injured, and Oppressed, are the immediate Care of God himself; and he that lends his assisting Hand in the Defence and Protection of them, is engaged in the Cause of God himself, the Cause of Goodness.

Goodness, Virtue, and Religion. Now, would all honest Men stand up in Defence and Support of the Publick Justice, Thanks be to God, the World is not yet so far under the Dominion and Tyranny of the Wicked and Ungodly, but that Injustice, Violence, and Oppression might easily be restrained. Would every honest Man dare to appear in the Defence of the Rights and Properties of his Fellow-Subjects, as well as his own, and interpose his Assistance, Power, and Authority, as far as it will reach, (as he may, and ought certainly in Defence of the publick Justice, without any Fear of the Imputation of being Pragmatical, or intermeddling with what does not concern him, for it does indeed concern every one,) the common Enemies would soon be brought to better Behaviour, or at least to condign Punishment.

2dly, EVERY private Subject will find himself obliged, in Point of Interest, as well as Duty, to assist the Magistrate in the Support of Truth and common Honesty: Unjust and dishonest Dealings are most destructive and dangerous to the publick Peace: These therefore, every private Subject ought by all Means to endeavour to prevent. As every good and conscientious Man will readily keep himself within the Bounds of Justice and Honesty, in all his Actions and Behaviour; so he will also freely contribute as much as in him lies, to confine all others within the same good Rules. As he will always himself observe the Golden Rule, of *doing unto all as he would be done by*; as he will be fair and open in all his Dealings, punctually perform all Promises, Contracts, and Bargains; impartially decide all Controversies referred to him; as he will himself never injure any Man, either in his Estate or Goods, by Fraud or Violence; or in his Credit and good Name, by Slander or Defamation: As every good Man will, I say, readily observe these Rules himself; so also, as a good Neighbour and Fellow-Subject, he will endeavour to promote and encourage the same honest Behaviour among all others. He will, as Occasion offers, represent and reprove the Iniquity and Scandal of such or such a Man's unfair and knavish Dealing with another; he will endeavour to bring him to a Sense of the Injury
he

he has committed, and to make some Restitution and Satisfaction to the Person injured: And if after all his friendly Offices used, such mild and gentle Methods prove ineffectual, he will assist his injured Neighbour, that he may be relieved by the Publick Justice. But,

3dly, and lastly: It will be the Duty and Interest of every private Subject, for the Preservation of the Publick Peace, to assist the Magistrate, by promoting a due Sense of Religion, as far as he has any Interest or Authority. To promote this great and good End, every the most private Subject has it in his own Power, so far, at least, as the Influence of his own regular Behaviour and Example can extend. But there are others, in all Places, besides the Publick Magistrates, on whom it is more especially incumbent; and from whom by the Laws of Civil Society it may be expected. To promote, therefore, this good End, more effectually, that we may live free and undisturbed from the Insults of the more Rude and disorderly, it will be necessary that every one who has any Authority in the Place he lives, makes a right Use of it, to bring all who are under his Care to a due Sense of Religion. And this will bring the Remedy nearer home, and make it the Business and Concern of every one who is Master or Mistress of a Family, to promote the Publick Peace. Every religious and well regulated Family is a Blessing to the Publick, and every disorderly one a common Nuisance. The good or ill Effect of that Behaviour which is practised in private, will extend it self not only to the Neighbourhood, but even to the Church and State. The Master or Mistress, who knows how to rule his own House, and the Consequence of preserving Peace among the several Members of it, will not be easily tempted to disturb the Publick Peace himself, not suffer any one under his Care so to do: Seldom shall we find, that either a Child, or a Servant, who has been brought up under any Sense of Religion, and kept within the due Bounds of Reverence, Submission, and Obedience at home, proves a troublesome or quarrellsome Neighbour abroad, a Heretick or Schismatick in the

the Church, a Traytor to his Country, or a Rebel against his Prince. But the same unruly or factious Spirits, which for want of better Discipline in private Families, are trained up in Disobedience to their Parents or Masters, and in Envy, Strife, and Contention, one among another, will naturally break out upon any Occasion offer'd, to the Disturbance of the Publick Peace, Tumults, Faction, and even Rebellion it self. It concerneth every one, therefore, in Point of Interest, as he tenders the Peace and Welfare of his own House, to prevent such Disorders; which if suffered to go on without Controul, generally end in the perpetual Affliction and Disgrace, and sometimes in the utter Ruin of whole Families.

IN vain is it that our Holy Mother, the Church of *England*, teacheth and exhorteth all her Children, *to submit themselves to all their Governors; to honour and obey the King, and all that are put in Authority under him.* In vain do the loyal Sons of her Clergy, upon every proper Opportunity, in Obedience to the Injunction of the Apostle, *put them in Mind to be subject to Principalities and Powers, and to obey Magistrates,* inculcating and enforcing the Obligations our holy Profession lays upon all Men to promote the Publick Peace. Such Lessons, though most proper and seasonable in themselves, are wholly lost to them who most stand in Need of them: For these are they who hate to be reformed; and therefore keep themselves out of the Way of better Instruction, and seldom come within the Reach of the Preacher's Voice. If the good Laws provided for the bringing all Men to a just Sense of Religion were duly put in Execution, the pernicious Consequence of such Ignorance would, in a great Measure, be prevented: The most leud and profligate Wretches would then, every Lord's Day at least, instead of loitering at home, or sitting at an Alehouse, find themselves obliged, by the Penalty of the Law inflicted, to frequent the Publick Worship of God in his Church: And though they came there at first with Hearts and Minds little affected and disposed to receive any Benefit, yet, by the Grace of

18 · *LOYALTY the Duty and Interest*

God, in Time they would become better Christians, and as such behave themselves better in every Relation they stand in, as Members of the Civil State; as better Neighbours, truer Friends of the Government, and Lovers of their Country, and more dutiful and faithful to their Prince. The Laws of the Land have, indeed, provided sufficient and adequate Pains and Penalties, to deter Men from such Disorders and Breaches of the Peace, as may affect and endanger the Publick; And in some Cases, it is in the Power of every inferior Magistrate and petty Officer to put them in Execution: But for the preventing such Evils as naturally flow from the Fountain-Head of all Disobedience, the proper Remedy must be provided nearer home; and for the Security and Preservation of the Publick Peace, the surest Basis and Foundation must be laid in better Discipline observed in private Families.

To prevent such Disorders and Nufances as disturb the Neighbourhood, and if permitted to spread, may affect and endanger the Publick Peace, is in the Power, and may be expected by the Laws of Civil Society, from every honest Parent, and Master or Mistress of a Family.

EVERY private Family, rightly considered, is, indeed, a little Principality and Dominion within it self, the Rule and Government of which is committed to the Head of it; and to whom God hath committed the Trust, of him, and at his Hands, will he require it. Every one then that is a Father or Mother, Master or Mistress of a Family, is, and ought, in true Justice, to be answerable for the Behaviour of all such as are committed to his Care, and are under his Government; of every one that eateth at his Table, and every one that resteth under his Roof. We all certainly, as Members one of another, owe so much one to another, as to be obliged to prevent such Disorders and Scandals as are in our Power; and more especially, if they are such as are expressly forbidden by the Rules of our common Christian Profession.

Now

Now would every one exert the Authority committed to him, for such good Ends and Purposes; would every Master and Mistress imploy the Hands of their respective Servants, and every Parent of their Children, in the proper Work and Business of their Calling; would every one conspire to oblige all that are under their Care and Governance, (as certainly by the Laws of God and Man they ought,) to the due Worship and Service of their Creator and Redeemer; there would not be so many at Liberty to break out into Acts of leud and scandalous Behaviour. Were Men kept within the Rules of Sobriety and good Hours, they would act and quit themselves like Men; but when by a total Disuse and Contempt of the Worship and Service of God, by haunting of publick and scandalous Houses, they have at last drowned their Senses, and made themselves more like Brutes than Men: No Wonder if they live and die like such, without Understanding; no Wonder if the corrupt Inclinations, if the malicious and wicked Tempers of such Men, when inflamed with hot and heady Liquors, and over-heated with brutish Lusts, burst out into the most flagrant and audacious Acts of Villany, to the Disturbance and Danger of the Publick Tranquility.

WEAK and ignorant Men may, perhaps, think themselves secure, and little concerned for the Acts and Behaviour of others, if they themselves have but so much Management as to keep their own Tongues and Hands from being Accomplices: But every good and honest Man, who suffers by such Disorders committed, will have good Reason to complain, and may justly lay the Blame at his Door where it belongs. God certainly in his Day of Judgment, will make a severe Inquisition for all Iniquity committed, not only at their Hands who acted it, but at theirs also, in whose Power it was, by better Instruction, by wholesome Discipline, or by the Execution of good Laws, to have prevented it.

LET us conclude with that excellent Collect of our Church.

*Grant, O Lord, we beseech thee, that the Course of this World,
(and more especially of this Kingdom and Nation,) may
be so peaceably ordered by thy Governance, that thy Church
may joyfully serve thee in all godly Quietness, through Jesus
Christ our Lord. Amen.*

F I N I S.



PAGE 7. Line 11. for *establisbing a Submission*, read *establisbing such a Sub-
mission.*

φ, KK
Howe
5-6-4
53788